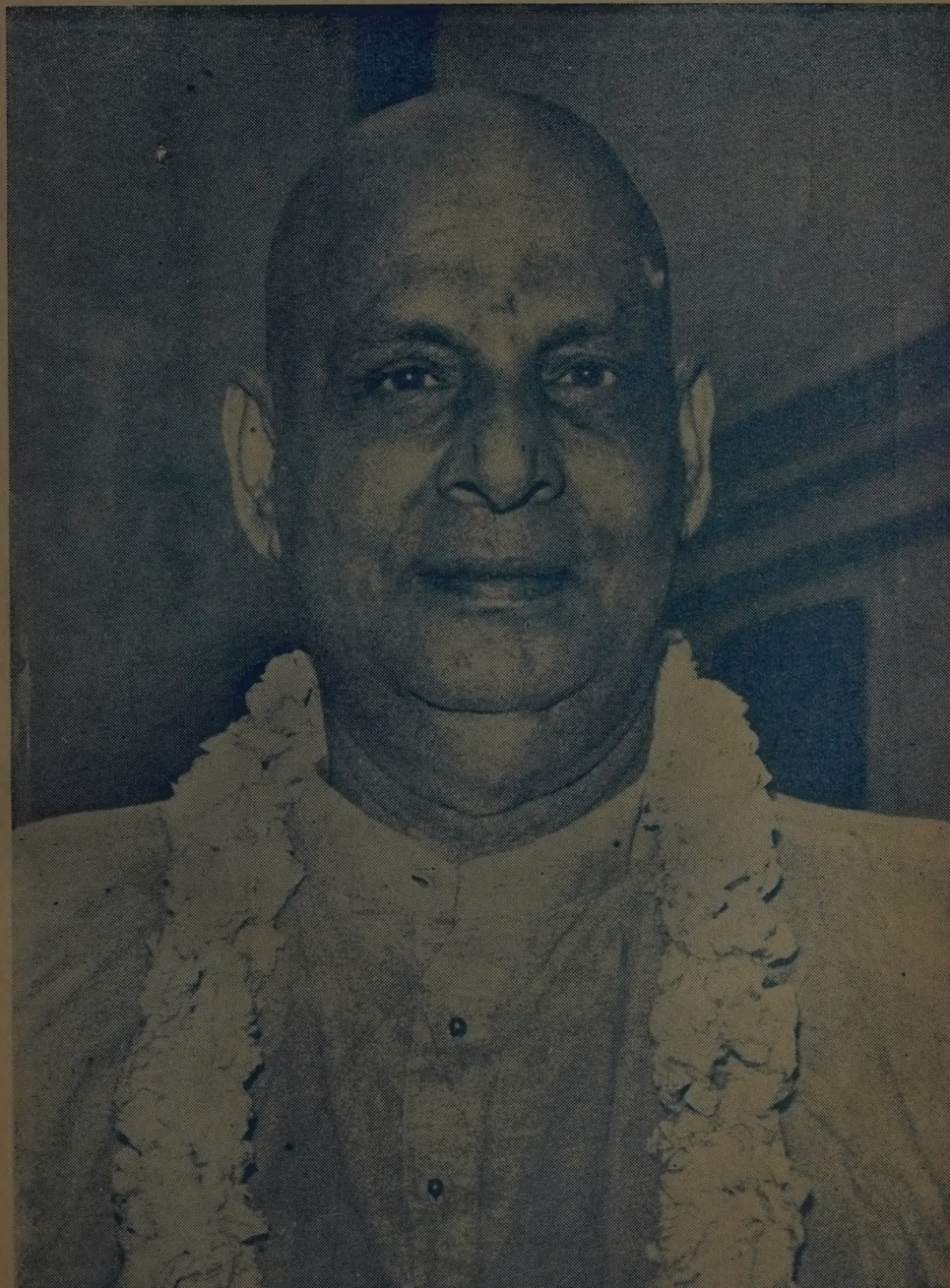


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VOL. XXI
NO. 12
DECEMBER
1959

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1st Decr 1959.

Sri Dr. Padma N.H. Co S.

Nagpur.

Be aware of your real nature.
You are the blissful, immortal
Atman.

Root yourself in Brahman
and live the divine life.

Seek out the way. Reach
the goal now and here.

Rest peacefully for now.
Live for May. Radiate
joy and peace to the world.

May love bless you Sivananda

RELIGIOUS CALENDAR

(Sivanandanagar:

16 December 1959

to 15 January 1960)

DECEMBER 1959

25 Christmas celebration

26 Ekadasi

27 Pradosh Puja

29 Amavasya;

All-Souls Day (Local)

31 Foundation Anniversary
of Viswanath Mandir

JANUARY 1960

9 Ekadasi

11 Pradosh Puja

13 Purnima

14 Makarasankranti;

Uttarayana Punyakala

VISWANATH MANDIR

The Ashram will celebrate the sixteenth foundation anniversary of the Viswanath Mandir on the last day of this month. There will be a special worship, including Laksharchana, Mahabhisekha chanting of the Rudri and Havanam for world peace and common weal. Devotees of the Lord are welcome to take part in the worship personally or by proxy, in consultation with the Secretary, Divine Life Society.



THE DIVINE LIFE

VOLUME TWENTY-ONE

DECEMBER, 1959

NUMBER TWELVE

Message of Jesus

(By Thomas Kempis)

THE CHRIST SAID:

My son, hear my words. My words are spirit and life, not to be weighed by man's understanding. They are not to be quoted for vain pleasure, but are to be heard in silence, and received with all humility and love.

My son, walk before me in truth, and constantly seek me in simplicity of heart. He who walks before me in truth shall be protected against the assaults of evil. If truth set you free, you are truly free.

Let nothing that you have achieved seem of great importance. Let nothing seem great, precious or admirable to you, nothing worthy of reward, nothing high, praiseworthy or desirable, save that which is everlasting. Let the eternal truth be your sole and supreme joy.

PRAYER

Deepen your love in me, O Lord, that I may learn in my inmost heart how sweet it is to love, to be dissolved, and to plunge myself into your love. Let your love possess and raise me above myself, with a fervour and wonder beyond imagination.

Love is pure, tender, joyful and pleasant. Love is strong, patient, faithful, prudent, long-suffering, and never self-seeking. For when a

man is self-seeking, he abandons love. Love is watchful, humble, and upright. Love is not fickle and sentimental, nor is it intent on vanities.

THE CHRIST SAID:

My son, it is safer and better for you to conceal the grace of devotion; do not boast of it, do not speak much of it, and do not dwell much on it. It is better to think the more humbly of yourself, and to fear that this grace has been granted to one who is unworthy of it. Never depend too much on these feelings, for they may be rapidly changed to the opposite.

My son, you have still many things to learn. Desire often inflame you and drive you violently onwards; but consider whether it be my honour, or self-interest, that moves you most. If I myself be the cause, you will be content with whatever I shall determine; but if self-interest is your hidden motive, this will be a hindrance and burden to you.

My son, let this be your constant prayer :

PRAYER

Lord, if this be your will, so let it be. Lord, if this is good and profitable, give me grace to use it to your glory. But if it be hurtful and injurious to my soul's health, then remove this desire from my mind, I pray.

'Lord, you know what is best; let everything be in accordance with your will. Give what you will, as much as you will, and when you will. Do with me as you think good, as pleases you best. I am in your hand; guide me according to your will. I am indeed your servant, and am ready for anything. I wish to live, not for myself, but for you alone.'

THE CHRIST SAID:

My son, let this be your disposition if you wish to walk with me. Be as ready to suffer as to be glad; be as willing to be needy and poor as to enjoy wealth and plenty. Consider my sufferings and those of my saints, and cease to complain. The better you prepare yourself to meet suffering, the more wisely will you act.

My son, I will teach you the way to peace and true freedom. Resolve to do the will of others rather than your own. Always choose to possess less rather than more. Always take the lowest place, and regard yourself as less than others. Desire and pray always that God's will may be perfectly fulfilled in you.

I have said: 'Peace I leave with you; my own peace I give to you. Not as the world gives do I give you.' All men want peace, but all do not seek those things that bring true peace. My peace is with the humble and gentle of heart, and depends on great patience. If you listen to me, and follow my words, you shall find true peace.

PRAYER

O Lord my God, you transcend all things; you alone are most high, most mighty, most sufficient and complete, most sweet and comforting. You alone are most full of beauty and glory, in whom all good things in their perfection exist,

both now and ever have been, and ever will be.

All, therefore, is too small and unsatisfying that you can give me beside yourself, or that you can reveal and promise me of yourself unless I can see and fully possess you. For my heart cannot rest nor be wholly content until it rests in you, rising above all your gifts and creature. When shall I be set free, and taste your sweetness, O Lord my God? When shall I become re-collected in you?

THE CHRIST SAID:

My son, you must give all for all, and keep back nothing of yourself from me. Know that self-love does you more harm than anything else in the world. All things hold your heart a prisoner in greater or less degree, in proportion to the love and regard that you bear them. If your love is pure, simple, and controlled, you will not become the slave of these things. Do not hanker after things that you may not rightly have, and possess nothing that may hinder your spiritual progress, or rob you of inward freedom.

Trust in my goodwill towards you, and you will suffer no hurt. If you want this thing or that, or to be here or there, in order to satisfy your convenience or pleasure, you will never be at rest, nor free from care. There will always be something that does not please you, and everywhere you will find someone who opposes your wishes. Remember that all these things pass away. Unless your life is built on firm foundations, and unless you stand firm in my strength, you will hardly be able to amend your life.

(Adapted from *The Imitation of Christ*, translated by Leo Sherley-Price, Penguin Books)

SPIRITUAL FELLOWSHIP

*That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us;)*that which we have seen and heard declare we unto you, that ye also may have fellowship with us.*

(From the *First Epistle General of John*)

Spirit of Christmas

(Sri Swami Sivananda)

The Blessed Christ said: "Abide in me, and I in you. He that abideth in me, and I in him, the same bringeth forth much fruit." If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." The voice of Jesus is immortal. His call is the call of the Spirit. Those that will heed his clarion call shall find supreme fulfilment in the realization of the Spirit.

The Lord dwells in the heart of everyone, but few care to be aware of this incomparable blessing, and instead allow themselves to be afflicted by the urges of their lower nature, deceptions of the external world, dictates of the little self. The proud ego, wallowing in self-righteousness, the vanity-ridden mind, strutting about with its intellectual postulations, the impure heart, corroded by passion and greed, selfishness and self-pity, prevent the awareness of the presence of the Lord within, and perpetuate one's suffering and ignorance. Therefore, one is asked to abide in the Lord, for only then would one know that the Lord dwells in him.

HOLY ASPIRATION

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Does it mean asking for riches, material possessions? No. It means asking for the knowledge of the Divine, purity of heart, faith, devotion, balance of mind, holy aspiration, and all other means that are required for the attainment of God. Material possessions cannot satisfy the hunger of the soul. Selfish desires have no place in the spiritual path. Desire can never be satisfied by feeding it, in the mundane plane, just as fire is never quenched by adding more fuel into it.

One could abide in the Lord only when the heart is free from impure desires, only when the lower nature has been disciplined and subjugated to the higher dictate of spiritual aspiration. It is this aspiration, this asking and seeking and

knocking, that would enable man to realize the presence of the Lord in him. So, the primary demand is for right aspiration.

SPIRITUAL QUALIFICATION

Just as one cannot offer a soiled, stale flower in worship, just as one is not supposed to enter a temple or a church in an impure condition, with an impure mind, so also one cannot abide in the Lord unless there is the utmost effort at self-purification, self-discipline. To know that the Lord dwells within oneself, this condition has to be met, implicit faith in the Divine has got to be cultivated, sacred aspiration has to be carefully nurtured, and then everything else will automatically come by itself, the state of the mind then being not capable of desiring anything that is not conducive to one's spiritual progress or the welfare of the world.

It is in this context that Jesus has asked the aspirant to desire anything that he will, and that shall be given him. It is only he who practises the teaching of Jesus that is capable of asking the Lord what is best for him and the world, and therefore: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Only such a person can do maximum good to the world, himself having no selfish desire, and his heart being purified by the awareness of the presence of the Lord in him and all around. "He that abideth in me, and I in him, the same bringeth forth much fruit." The true devotees of the Lord only can serve the world best, not the selfish, scheming shibboleths of materialistic doctrines, who live for the fulfilment of personal vanity and self-interest, in various degrees, equating self-associated idealism with the principles of social and national ideals, even if that might run contrary to the interests of the people.

CAUTION AGAINST SELF-RIGHTEOUSNESS

The spiritual aspirant has, therefore, to particularly guard himself from self-righteousness and

also the dogmatic belief that what is applicable to him should also be applicable to others, what is good for him should also be good for another. He should not be like those that justify self-righteousness in the name of patriotism or international outlook, or preach the cardinal principles of inter-state relations and cultured behaviour, while being unrealistic in the assessment of the needs of the hour and of personal responsibility. Vainglorious loyalty to mundane, totalitarian creeds, at the cost of others, should find no place in the spiritual aspirant.

What is good for the individual as a personal idealism, for the sake of endurance and spiritual discipline, cannot be justified as an essential canon for the masses. Certain particular aspects of individual idealism, when applied on a national scale, may as well destroy the nation. When Jesus asked to turn the other cheek when hit upon one, it was meant for the spiritual aspirant, since forgiveness and endurance are the creeds of divine life, but it was the same meek, tolerant, forgiving Jesus who had rushed in with a whip to chase out the money-exchangers, so as to curb what was basically against the interest of the common people.

REALISTIC PERSPECTIVE

One could personally practise self-restraint and bear violence upon oneself as a spiritual discipline, but it would be criminal to employ the same principle when the same person has to guard his family and house from a band of robbers, for example. It should not be forgotten that one without a realistic perspective and decisive mind, wedded to impractical idealism, can do more harm to others in the process of trying to do good, which may as well be a sneaking effort at upholding personal vanity and self-righteousness. The principles of inter-communal and international relations are equally applicable in this context.

Right understanding, objective judgment, realistic assessment are as much necessary for the spiritual aspirant as with anybody else. He has to deny himself first, not only in the worldly sense, but he has to eschew his self-justifying

pride and spiritual vanity. He has to suffer for the sake of others, for truth and justice, and live only for his personal evolution. One cannot evolve all by oneself. One's surroundings, the people around, those with whom one might come in contact, good as well as bad, all have to take part in the process of one's evolution.

CALL OF JESUS

The aspirant lives, not for himself, but for the service of his fellow-beings, and, in the process, does not mind undergoing any hardship. He does not mind suffering for the sake of upholding the principles that are generally thought to be good and meant for common good, that have been handed down to him by sages and seers through ages, the time-tested worthiness of which has always been proved. No one can realize the Lord unless one is prepared to deny oneself the ease of complacent living, the ease of siding with the might instead of the right, the ease of just drifting along. "If any man will come after me, let him deny himself, and take up the cross and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."

This is the spirit of Christmas, this is the call of Jesus who came to this earth as an Avatar of God, to uphold Dharma, to crusade against untruth and inequity, religious hypocrisy and sectarian dogmatism, tyranny and oppression, materialism and lust for power. He did not indicate an irresponsible philosophizing and timid idealism when wickedness and injustice had to be encountered. His was the most optimistic and upright gospel. The spirit of his teaching, pure and simple, straight and full of humanity, unpretentious and without confabulation, still lives in the hearts of many people here and there. That many may truly imbibe the spirit of, and practise, the gospel, rather than give a token, formal avowal or be satisfied by the merely routine process of surmon-giving and church-going, is my fervent prayer.

May the blessings of the Christ be upon all humanity.

Some Thoughts On Buddhism

(Professor Arnold Toynbee)

In the mediterranean world, when the completion of Christianity's conquest of it was within sight, a Syrian Greek Neoplatonic philosopher, Iamblicus, thought of saving the situation by assembling all the pre-Christian religious practices and beliefs, from the most rarified philosophies down the grossest primitive rites, in an artificial anti-Christian church. Attempts to put this idea into practice were made by two Roman emperors. Maximinus Daia tried it on the eve of Emperor Constantine's concordat with the Christian church. Constantine's kinsman Julian tried it in the next generation.

Hinduism, as we have it today, is a successful counterpart of Iamblicus' abortive Neoplatonic counter-church. Post-Buddhistic Hinduism, like Neoplatonism, has welded together high philosophy, devotional theism, and primitive rites into a religious amalgam, designed to be more than a match for a rival religion. Shankara's Hinduism has, indeed, stolen Buddhism's thunder. It has taken Buddhist philosophy and given it a twist that has turned it into an anti-Buddhist intellectual weapon.

Though Hinduism has preserved some of its most primitive elements down to the present day, it had already developed a philosophy of its own before Buddhism was heard of, and a point of philosophy was the issue on which Gautama the Buddha broke away from Hinduism of his day. In the Gautama's day (sixth to fifth century B.C.), the prevalent school of Hindu philosophy held, not only that a human being had a soul, but that each of these human souls was identical with the absolute spiritual reality behind the phenomenal universe. The school's belief was summed up in the words: "Thou art identical with it." In opposition to this view, Gautama maintained, like some present-day western psychologists, that the supposed soul, far from being identical with the absolute reality, was an illusion.

KARMA AND NIRVANA

In Gautama's view, human consciousness is nothing but a series of discontinuous psychological states. These are kept going by "desire" (the psychic life-force that modern psychologists have labelled the *libido*), and desire generates Karma, which may be paraphrased as meaning the net moral product, good or bad, of desire-begotten action.

Karma has the effect of holding together a series of fleeting psychological states, not only through one life-time, but through a potentially interminable succession of reincarnations. This is a calamity, since, in Gautama's view, life as we know it in this world, is another name for suffering. A sentient being's only sane approach to suffering is, the Buddha held, to strive with all its might to get rid of it. This can be done by dissipating Karma through [eschewing] desire which is Karma's source.

Success in this spiritual endeavour will release the sufferer from the round of recurrent lives into a lasting state of Nirvana. This word means "extinguishedness," and what will be extinguished is the fire of concupiscence which is another name for life as we know it. The Buddha taught his disciples a set of austere and strenuous spiritual exercises, by means of which Nirvana could be attained, if the exercises are performed wholeheartedly and persistently. [This is the Hinayana view.]

MAHAYANA VIEW

The ethical weakness of the older Buddhist ideal is that a total concentration on getting rid of selfhood is, a self-defeating enterprise. It is itself a form of selfishness, or, any way, of self-centeredness, for it is a surrender to a desire, the desire for self-extinction. The Mahayana has taken its cue, not from the Buddha's alleged instruction, but from his alleged practice. From the moment of his enlightenment (that is his discovery of the truth and how to act on it), the Buddha himself

could have stepped out of the pains of life into the peace of Nirvana at any time. Instead he chose to go on living and suffering for the rest of his natural life, in order to teach his fellow-sentient beings the path of salvation that he had explored.

Mahayana Buddhism's hero is not the monk striving to make his individual way to Nirvana; it is the Bodhisattva, a potential Buddha, who, like Gautama, has deliberately postponed his exit in order to help his fellow-beings to find the salvation that he himself is temporarily forgetting to his own cost. In theory, a Bodhisattva is neither divine, nor eternal; virtually, however, he is both, and a Mahayanian's personal devotion to him is worship of the kind that a Hindu pays to Vishnu or Shiva, a Shiite Muslim to Ali and Hussain, and a Christian to Christ, and also to Christ's mother and to the saints, if the Chris-

tian is a Roman Catholic or Eastern orthodox.

The Mahayana may have started in southern India, but it took shape in the second century of the Christian era in what is now Afghanistan and was then in the Kushan empire, [which] extended from the Ganges to the Oxus, and it was the gateway through which the Hinayana made its triumphant progress across central Asia to China, Korea, Japan, and Vietnam.

The Hinayana's expansion has been on a much smaller scale. Outside Ceylon (its second home) it is prevalent today only in Burma, Siam and Cambodia. All the same, it is the Hinayanian Buddhists, especially those of Burma, who have started the revival of Buddhism that has begun in our life-time, and the Mahayanian Buddhists seem, at present, to be following their lead.

[Adapted from a serial first published in "Observer", London]

Ideals of Divine Life

(Sri Swami Sivananda)

Every man is essentially divine. Never forget this. If you know how to approach this divinity in him, you will be surprised how readily he responds to you. The man of God, the man of Peace, the man whose heart is filled with goodwill for all is able to make this approach. Hence, he and he alone can radiate peace and goodwill. He alone can establish peace on earth and promote goodwill among people.

If peace can be established by mere talk, if peace can be established by conferences and conventions, we ought to have had it long ago. No: supreme peace dwells in the heart of man. It is the nature of the Soul, Atma, Indwelling Presence. God is Peace. God is Bliss. God is Truth. God is Love. God is Perfection. You can have these only in God. You can establish them on earth only if you invoke God, and try to realize Him, His omnipresence, omniscience and omnipotence.

What is happening in the world today is the very antithesis of all this. People talk of peace:

but they are preparing for war! People talk of love: but their heart is filled with hatred, ill-will and suspicion! What is lacking today in the world is sincerity, truthfulness. Your thought should be in tune with your speech: and these two should agree with your action. Then you can command the elements and they will obey you. Then, you will be respected and your words will have a superhuman power. That is what Lord Jesus taught us. That is what Mahatma Gandhi taught us. And, they continue to live in our hearts. Remember: God is Truth.

There is no power in the world greater than love. Love is divine. Love expresses itself in the action of the Man of God, as selfless service, self-sacrifice, compassion for all beings and as dynamic, untiring and constant endeavour to promote the well-being of all. Love has no enemies. Love transmutes all emotions and transforms the heart of man. Patanjali Maharshi, the great author of the *Yoga Sutras*, assures us that in the presence of the man who is established in Ahimsa

(which is really positive, divine Love) even natural enemies give up their enmity. Therefore, cultivate cosmic love. That is Divine Life! A life of love and compassion is Divine Life.

By Divine Life is not meant a separate sect or creed: Divine Life means a life lived for the sake of God, with the sole aim and object of realizing God here and now.

To one who is established in truth, whose heart is filled with love for all beings, meditation is natural and effortless. Meditation puts the individual in touch with God. Meditation enables you to commune with God, to live in tune with His will and enjoy His grace. Without meditation no one can be established in the Atma which alone is supreme peace. Meditation is food for the soul of man. Therefore, meditate. That is Divine Life.

He who thus leads the Divine Life will radiate peace: and he alone will be able to establish goodwill on earth.

What we need in the world, therefore, is a

spiritual awakening. Man must be awakened to his own essential nature. He must be enabled to shed the veil of ignorance that obscures his understanding and perverts his intellect. Maya tempts the poor Jiva. She makes him forget the Reality and also makes him imagine that the unreal is the Reality. Under her sway, man mistakes the shadow for the substance, pain for pleasure, and misery for true happiness. He who resorts to God crosses over Maya, and is released from her clutches. So, the seeker after Truth resorts to prayer, Japa, Kirtan and Satsang. These are some essential elements of Divine Life. A life of prayer is Divine Life. Through prayer man elevates himself and elevates others also. A man of prayer is a man of peace, a man of goodwill. He alone can transform society and establish peace and goodwill.

May God bless you all.

[Adapted from a message sent to the people of South Africa, through the South African Divine Life Society]

Constitution and Integration of Personality

(Sri Kumaraswamiji)

[Navakalyanmath, Dharwar]

Human body is an organized structure of cells. Cells are collections of little 'beings' which have independent lives, and by the production of ferments they carry on the functions of metabolism and secretion. Hence body is a chemico-dynamic structure which requires oxygen and, therefore, oxidation to preserve it. Life is a dynamic molecular organism, kept going and preserved by oxidation. Death is the natural, irreversible breakdown of this structure. This chemical account of life and death, based, as it is, on the material concept, has undergone a considerable change owing to the change of concept of matter.

MATTER AS ENERGY

Recent progress in physical chemistry compels us to deny for matter any existence in se; matter is but a state of energy. Energy, not matter, is the absolute reality of the physical world; dynamism replaces materialism. Life can

no more be identical with living substance and its purely chemical process rather than physical energy can be viewed as a property of matter. The theory of life as combustion is now being superseded by one of electrical induction. The body can no longer be likened to a machine run by heat, whose activity is measured in calories, but it is now thought to be an electrical engine. Both in the cellulo-humoral and nervous systems, electricity is found to play an all-important part.

Western science is altering its previous mechanistic or materialistic attitude; it no longer considers energy as a property of matter, but adopts the contrary attitude, admitting matter to be a form of energy. It has been so in physics for some years, and it is fast becoming so in physiology. It is now being asserted by physiologists that electricity has not only a part, but the most important part, in keeping the substance of living

bodies alive. Living matter is colloidal in structure, and the colloidal state is maintained by the electric charges which keep the particles separate. It is not said that all colloidal substance is living, but it is affirmed that all living substance is colloidal and, therefore, immediately concerned with electricity.

It has now been recognized that the difference between dead and living matter is precisely this: in death the isolated particles of the colloid lose their electric charges; they flocculate, coalesce and become physically inert as they become electrically extinct. According to recent researches, the aging of the tissues is due to the loss suffered by them in the tension at their colloidal charges. Experiments are to the effect that susceptibility to cancerous degeneracy in some of the organic tissues would lie in the lessening of their negative charge.

ELECTRO-ORGANISM

A lowering of the iso-electric point in the red globules of the blood has been observed from young to old organisms, corresponding to an increase of their acid index of the blood-serum, itself a mark of electro-positive excess. The vital tonus, then is a function of the electric tonus, and all vital activity tends to be conceived of, no longer as mechanical or chemical, but as related to electricity. To the infinite complexity of the physical body—its innumerable cells, the humours that flood them, the chemical compounds of which they are made—there corresponds an electric organization, lining up the material organism. The expression 'electro-structure' has been coined to designate it.

It would not be an electric complex were it not polarized, not the minute basic polarization of the colloidal charges within the cell tissues or the humoral fluids, but a broader and more distinctly functional polarization. That portion of it which underlies the nervous system has been found to be electrically positive, while the portion underlying the cellular and humoral system is electrically negative. It has been ascertained that while the body is sustained chemically by food, it is

electrically maintained and kept alive by breathing. It is the breathing which provides the physical organism with the electrical energy it needs to preserve its vital power. For we do not breathe air alone. We also inhale electric charges.

ELECTRIC IONS

Oxygen is not the only precious element introduced into our body by the respiratory function but also the electric ions freely dispersed in the atmosphere. Air is now considered a highly dispersed colloidal system, for air is known to contain ions of varying weights—light, medium and heavy ions. The most usual ions for us to absorb by breathing are the negative ones. Positive ions debilitate the health, diminish the vital energy, while negative ions strengthen the vital energy and restore the disturbed function to health. This newly discovered function of breathing has been called 'electro-exchange,' and as oxygen is the most electro-negation of chemical elements, its part in the maintenance of life-processes must not be described as chemical but electrical.

It has been found that the energy that runs along the nerves is very similar in nature to electricity, and can be substituted, for purposes of experiment, by electric currents of identical intensity. By applying precise methods of measurements it has been discovered that an equal complexity exists in the electro-structure that lines up the nervous system. The speed at which electricity runs along the nerve depends on the particular function it commands, and that rate or 'chronaxie' is characteristic of all the area belonging to that function.

CHRONAXIE

Chronaxie is derived from *chronos* (time and axis) value. Chronaxie, therefore, means time value which expresses all the functional properties of the tissue. There is one speed for the flexor muscles, another for extensor muscles, another for tactile sensitivity, etc. An incitation of a certain speed will thus be transmitted only to those nerve-cells and organic cells having the same chronaxie. As a results of this investigation into

the realm of function, it is now ascertained that more than half the diseases from which mankind is suffering are purely functional, that is, devoid of organic lesions.' They are produced by a disturbance of the equilibrium existing in the normal state between the various functional levels—nervous, glandular, circulatory, etc. On the other hand, many organic lesions, whether congenital or acquired, are often complicated by fatal functional disturbances due to inferiority complexes.

It is gratifying to learn that the progress made by physiology is in the direction of functional hierarchy. The levels recognized by it are three: the humoral, the autonomous and the cerebral. The humoral has for its function the regulation of all the chemical processes going on within the cells, and it is called 'metabolism.' This function is under the control of the glandular system. The chemical elements absorbed in food or otherwise are first turned into colloids by the various digestive processes, then passed into blood, finally to be distributed as reserves or for immediate use by the endocrine glands.

HUMORAL AND AUTONOMOUS SYSTEMS

The research into the endocrine glands has established the synthetic vision of the whole humoral system and of the wonderful subtlety with which it meets all the needs of the organism. The thyroid dealing with iodine, the pituitary with bromine, the parathyroids with calcium, the suprarenals with the alkalies, the liver and the pancreas with sugar, etc., preserve the specifically chemical equilibrium. This humoral level represents the plant stage in the evolutionary process, and the development of the germ-cells, with the process of sexual fecundation, belongs to it.

The second level, that of the autonomous nervous system, introduces us to the animal stage. Centred in the middle brain, round the third ventricle, it rules the humoral level by means of the sympathetic and parasympathetic systems of ganglia and nerves. It is generally admitted that the two systems composing it passes a mutually contrary and compensating action, the one excit-

ing and the other inhibiting them. To this level belongs the instinctual and the affective aspects of consciousness. The preservation of life-instinct has its seat there, and the various emotional states are only alarm-bells which that instinct rings, so that the organism is immediately adapted to its present needs. It is no wonder if the middle brain and the sympathetic system assume an increasing importance both in medicine and education. Emotional disturbance, often consequent to wrong education in the child-life, leads to functional disorders and functional diseases when the disorders become habitual.

CEREBRAL SYSTEM

The cerebral is represented by the higher brain with its two hemispheres. It has been developed in the vertebrae, slowly covering up the middle brain and gradually pushing forward its frontal lobes. Its function is mental activity which means voluntary relationship between the individual and the environment. Functional as well as structural unity mark the three-levelled human organism. Each level is held in subordination by the higher ones and all are integrated in the topmost.

This law of subordination has been verified in the normal and pathological state. Not only does the inhibition of the higher suppress its own activity, it also liberates from its brake the activity of the lower which, if stimulated, may become anarchically active. But the three levels are held in subordination by self-consciousness in man, by the consciousness of the species in the animal. In psychoanalysis, the free expression of the repressed 'affects' is only possible when the higher consciousness has been removed by relaxation. A similar condition is necessary for the establishment of conditional reflexes, and hypnosis can only obtain the automatic responses if the subject has lost the use of his self-consciousness.

IONS AND FUNCTIONAL ORGANISM

As already said, the body is no longer thought to be a machine run by heat but as an

electric engine. The colloidal constitution of living substance has for its counterpart an organized lining of electrical charges. The chemistry of cells and their metabolism have to be maintained by borrowing food and air from the environment. Besides the chemical exchanges of breathing and digestion, a much more important electrical exchange takes place between the organism and its environment. What we really eat and breathe are ions, that is, molecules plus electrical charges. These charges represent an all-important factor in the maintenance of the vital tone or tension of the organism.

Medical applications of this discovery have been started and a number of functional diseases are being treated with ionic cures. Many functional diseases are now treated by the inhaling of negative ions, or the absorption of such special chemical ions as can compensate for particular deficiencies. Even the healing of wounds has been accelerated by the direct application of negative ions. It has been proved that the nerve energy is not quite physical, nor is it quite chemical. It is, however, so similar to electricity that the latter can be substituted for it with the same physiological effects as produced by nerve power.

Methods also are discovered to ascertain at what speed the electrical energy runs along the nerves to move the organs into functional action. So well organized is this electro-structure that to each function corresponds a special speed of the 'nerve influx,' and all the different functional speeds are so co-ordinated in the electro-structure as the corresponding organs are co-ordinated in the physical body. Each lower level is subordinated to the higher levels, and all functions are subordinated to the crowning one, which in the animal is the specific instinct, and in man the self-conscious will that can check or stimulate all the others, imposing its master speed.

SPIRIT AND PERSONALITY

All physiologists, however, do not recognize the importance of self in man. Having focussed their attention upon the old materialist physiology, they only accept as functional what they

know to possess anatomical bases. Now the activities of that which is really human in our consciousness are devoid of localizations in the brain. There are no convolutions for science, art or religion, no centres for the ideals. Hence the errors of many psycho-physiologists, some of whom exalt the unconscious process above the self, the psychic above the spiritual, by endowing the unconscious with the essential character of the spirit, and some of whom also reduce human consciousness to cerebral reflexes. Dr. Brodies, of Paris, has demonstrated, with experiments, that the physiological functions are under the law of subordination to the self's consciousness, and that functional disturbances are amenable to psychological treatment. In her work, *With Yogis in India*, she has proved that the self can achieve complete mastery over all functions and perfect physiological health at the same time.

The research so far conducted in the domain of physiology has confirmed that there is an electro-structure lining up the physical body, and expressing its functional activity. Being functional it is admitted to be causal to the physical body, and the integration of functions culminates in the self-conscious will. It is highly organized, and the details of its organization broadly reflect the organization of the Pranas or vital electricity, dividing the structure into correlated areas and subordinated functional levels. All nervous energy is electro-positive, and its higher aspect is known to express the action of the self-conscious will. All somatic energy is electro-negative, and the tension of these two polarized electricities is sustained by the electric ions inbreathed with the atmospheric air.

PRANA AND PHYSIOLOGY

It is clear from this that research does attest to the existence of Prana or the 'etheric body' of the Yoga Shastra. According to occult science, Prana is not a homogeneous force; it is the very complex life-energy of an Ego. The Prana appears to be a highly organized individual complex of the vital powers. The differentiated vital Pranas are the functional energies of the physical

body. The physical body contains only organs, but the Pranic or etheric body contains the functions which move the physical body. The Pranic or etheric body organizes, maintains and develops the physical organism. Being the out-breathed life of an Ego, it makes of the physical organism a vehicle of consciousness for that life.

Physiology is the science of function, and function is related to Prana or life. The unity of life, the expression of life on a ladder of levels, the law of subordination of the lower levels with regard to the higher—disease means disturbance in that subordination and health means the mastery of the higher with regard to the lower—these are some of the important results arrived at by physiology. It is, indeed, a matter of joy to learn that physiology has only restated the facts enunciated long ago by occultism. The occult science postulates the unity of life-energy in all beings and in the universe. The unity is expressed in the mutual relationship of the organism and its environment, and in the exchanges going on continually between them.

LEVELS OF LIFE

Life as a process of organization is developing; this organization takes place on a succession of a level, the levels of life's organization being the same as the levels of material involution. The levels already developed are the mineral, the vegetable, the animal, and the human. Each level evolves through the integrated lower ones,—the vegetable evolving through the integrated mineral, the animal evolving through the integrated vegetable, and the human evolving through the integrated animal. Hence, in the plant the life is biological and the body material, in the animal the life is psychic and the body biological, in man the life is spiritual and the body psychobiological. In man the spiritual function integrates the psychic and the biological within its synthetic unity. Life's functional synthesis is always one level above its organism. Life with its organizing purpose is always anterior to, superior to, and causal to, the organism which is its

expression. Occultism asserts the distinctness of function with regard to organism, for function transcends organ as purpose transcends action.

We may see by this that the integration of personality does exercise mastery over functions and physiological health. Man is not a crawling worm but a crowning self, the essence of which is spiritual. Whatever the scientists may say about the immensity of the universe and the comparative significance of man, the individual self remains the centre of his own little universe. Man may be aware of nothing else in the universe but he will remain conscious of himself. Indeed, he is only aware of anything else at all in so far as it affects himself. Had he no eyes to see, the sun might shine and the stars twinkle but he would be blind to their glory. Had he no sense of smell, the sweetest flower that ever blossomed might be scentless. Had he no taste, delicious food would not tempt him to eat. Had he no heart, all the world might suffer, and he be unaffected. It is through his sensorium that he senses this world.

PURPOSE OF LIFE

Man is, indeed, the centre of the sense world, as far as he is concerned. The question of his significance in the scheme of the universe is of small account compared to the significance of the scheme of things to himself personally, and in thus seeking the significance he seeks out a place and purpose in the universe. The theoretical demand for the good of the world is met by the idea of purposiveness. Good triumphing over evil, sorrow blossoming into joy, hopes transforming into fruition, tears crystallizing into pearls of matchless brilliancy, things dark today becoming bright in the morrow of eternity—this is the plan and purpose of the world-process. Unless the purpose is good or tends to good, man is without hope. But the objective study of the purpose of life in the scheme of things is of interest to comparatively few people. Everyone, on the other hand, has one's own code by which one unconsciously directs one's daily actions, even

though it may be never expressed in words.

Hence everyone should have an aim or goal. For it is only by having a definite aim or goal in life, that anyone can hope to get the utmost satisfaction out of living. Only then will the successes and failures in life be seen in their real proportion and the integration of personality be achieved. Only thus will the faculties of body, mind and soul be fully exercised and a harvest reaped in proportion to the worthiness and suitability of the sowing and the intensity of the cultivation.

We, therefore, want an aim that can never grow vile and that cannot disappoint our hopes. There is but one such aim on earth, and it is that of developing our personality to the fullest stature, so as to embrace in its loving clasp the world-personality. He who strives after such development with faith and patience must grow out of selfishness, and his success will be measured, not by the acquisition of external possessions, but by the realization of the indwelling, all-pervading Spirit.

Personality and Message of Sivananda

(Prof. P.C. Das, M.A., PH.D.)

[Adapted from the text of a lecture given at Birla Arts College, Pilani]

His Holiness Swami Sivananda's name has now spread over both the hemispheres, and he has thousands of disciples in the East and the West. Swamiji has a tremendous hold over large sections of spiritually-inclined people in Europe, America and elsewhere. Among his devotees and admirers are many eminent people in the East and the West, including Governors, ministers, judges of the High Courts and the Supreme Court, Maharajahs, philosophers, generals, bishops, professors, high officials, businessmen, authors, poets, ambassadors and, by and large, the common people.

DIVINE DESCENT

Gurudev has been designated as an Avatara or a living incarnation of Siva. Avataras are countless in number. It is said in the Gita that whenever there is decay of righteousness, the Lord manifests Himself, for the protection of the good and for the re-establishment of Dharma.

In recent times, Ramakrishna Paramahansa was a great Avatara whose spiritual effulgence, emanating from the Dakshineshwar Kali Temple in Bengal, illuminated the world of seekers. It is a significant fact that the Paramahansa left his mortal frame in August 1886, and in September, 1887, Gurudev Swami Sivananda was born in the South, in a pious and learned Brahmin family, possibly with the mantle of the great Rama-

krishna upon his shoulders, and destined to be an outstanding world-teacher. Gurudev was known as Sri Kuppaswami in his early life. The last of Sankaracharya, Ramanuja, Madhvacharya, Ramana Maharshi, Sai Baba and a host of other savants, now gave birth to a saint and benefactor of the human race.

As a student, Gurudev was brilliant and unrivalled in his studies. He was also very keen at athletics, sports, histrionics and music as well as in the service of fellow-students. He outshone his contemporaries in every field. This born genius then took to the medical profession and had a very lucrative practice in Malaya for a decade, where his particular mission was to render maximum service to the poor, rubber-estate labourers.

RENUNCIATION

Suddenly there came the call from the heavens as it were. His inner voice urged him to cease his successful medical career and renounce the world. God had created him for ministering to the spiritual needs of mankind. In response to this divine call, he came back to his motherland and became a Sannyasi. He practised hard self-discipline and intensive Sadhana at Rishikesh for more than a decade in seclusion, while also serving sick Mahatmas and pilgrims.

A day came when the divine light dawned upon him. It flashed across his soul. He was

craced with the Beatific Vision. Now he became Jivanmukta, freed from the trammels of the Samsara.

Now two paths lay before Gurudev, either to retire into a cave in the wooded hills of the Himalayas, or to live in the midst of people, radiating spiritual knowledge all over the world. Gurudev chose the path of service, and within the last twenty-five years he has built up a reputation as a saviour of humanity, a reputation which will stand like a massive tower for all times, foursquare to all the winds of human history.

GLORIOUS ACHIEVEMENTS

Gurudev has built an Ashram for charging the spiritual batteries in men and women, to bring comfort and solace to distressed human souls. Within these two decades and more, his Ashram—with the Divine Life Society, the Yoga-Vedanta Forest Academy, 'the General Diseases' and the Eye-Hospitals, the storehouse of his spiritual literature, amounting to more than 300 volumes, and to many other fields of selfless service—has found a firm footing in the minds of men and women in India and abroad. His teachings are engraved on the tablets of the hearts of the people. His cheery and optimistic message has rung out to all points of the compass. His clairvoyance and tremendous spiritual powers have infused faith in the Divine among countless people in the East and the West. His Jnana-Yajna or dissemination of knowledge has worked wonders in spiritualizing men and women the world over. The bugle-blast or the clarion-call of his message today reverberates across the seas and distant lands.

What is the secret of Gurudev's power? What is that which has hypnotized and attracted so many devotees to his holy, lotus feet?

A part of the answer to this question is given in Gurudev's *Devi-Mahatmya*. Questioned whether Sri Vidya Upasana gave him mundane success and prosperity, Gurudev said:

"I have done Sri Vidya Upasana of a different kind. Whenever I see a woman, I mentally

prostrate to her and repeat some Devi Mantra. I look upon all women as manifestations of the Divine Mother." Gurudev is a great devotee of the Divine Mother. There is no doubt about it. He has observed in his exegesis on the *Chandai* that the Divine Mother confers material prosperity on Her devotee. This may be one reason why Gurudev's earthly treasures are inexhaustible, enabling him to indulge in royal munificence and boundless charity. In his Ashram are fed hundreds of people every day, and his free distribution of books amount to worth over Rs. 12,000 a month. The Divine Mother enriches Gurudev so that he may enrich all.

MAGNETIC PERSONALITY

Coming down to a lower level, I shall try to answer the question about the secret of his success from two points of view, viz., his magnetic personality and soul-stirring message, permeating "thoughts that breathe and words that burn," to purify. Gurudev's personality I shall discuss under three heads: physique, intellect and character.

Have a look at his giant frame: sturdy, Herculean, athletic, massive. He is six feet tall and has broad shoulders and well-formed limbs. His face and figure possess all the emblems of a Mahapurusha (great soul). On his face shines the rays of sweetness and light, of eternal peace and bliss. He looks like a living embodiment of Siva and Krishna. You love the saint at first sight, and the love expands with growing friendship. The Bhagavat-bhava or the divine mood is imprinted on his serene, benign, tranquil countenance. Even when he is hard at work, that glow of divinity is not lessened. For twenty-four hours, through every minute, he is lost, immersed and absorbed in the contemplation of God, though he may be outwardly engaged in the service of the world.

Even at the age of 73, his mode of life and daily routine indicate the fiery zeal burning within his now frail body. Deduct his four hours of sleep, and you find him engaged in the worship

of life, solely inspired by a missionary enthusiasm for service of the people. His is a sacred life, dedicated at the altar of humanity. Every month he writes at least two books. He practises his daily Sadhana meticulously, even though it is no longer necessary for him. He vouchsafes Darshan twice a day to those who come to see him from far and near. He runs an establishment where 300 resident-Swamis and visitors live.

However, the centre of gravity in a personality does not lie in the physique, but in the dynamism of the soul. The impish mind he has slain, like all true Sadhakas. Intellectually, he stands head and shoulders above most of us. The Hindu scriptures are in his finger-tips. His scientifically trained intellect and his divine intuition have made his exposition of philosophy, Eastern and Western, lucid and crystal-clear. None could expound Kant as Gurudev has done. His commentaries on *Narada Bhakti Sutra*, the *Upanishads*, the *Chandi* and the *Gita* are masterpieces of perspicacious exposition. He knows how to drive a point home. His command of English is splendid. He soars high in his oratorial flight, but he is practical to the core, and like Wordsworth's *Skylark*, "true to the kindred points of heaven and home," and like Milton, he "travels on life's common way." "in cheerful godliness."

TRAITS OF CHARACTER

Turning from Gurudev's intellect to his heart, we find it replete with sweetness, charity and overflowing benevolence. All the moral values spring from the fountain of love—love eternal, love perennial—flowing like the river Mandakini, and converting our dreary world into a blooming garden. Measureless charity, hospitality, fellow-feeling, pity and sympathy bubble out of the sweet fountain of his heart. Gravity and grandeur are usually expected of a Sadhu. His is supposed to be a naked grandeur and majesty of the bald mountain top. But the sublimity and elevation in Gurudev's case is embellished with humour, giving spin to our life.

At times, Gurudev is extremely jovial and

mercurial. With a sly glint of his wit and humour he unravels profound mysteries. Simplicity and modesty are lamblike, Christlike and childlike, and an angelic smile always brightens his face. He is cool, collected and self-possessed. Balance or equipoise never leaves him. His face is like a pool of unruffled water. Like old Rishis he is beyond "attachment, fear and anger." To have his Satsanga is to enjoy the company of an innocent child who wears his heart upon his sleeve. He is frank, open and candid, with no mental reservations. He does not put you out with an icy look, as other Sads may do. His captivating smile resolves all doubts and disarms all suspicion. His smile is like the enchanting smile on the face of Krishna, charming away all cares and anxieties, taking you to the realm of eternal peace and bliss.

HIS MESSAGE IS HIS LIFE

Gurudev's message is the second secret of his success. The epitome of all his teaching contained in the following compendious words: "Serve, love, meditate, realize, be good, do good, be kind, be compassionate." Students should engrave them in their hearts.

As a teacher, Gurudev is a friend of sinners, whom he raises from the rut and quagmire of vice and corruption. His conception of man is Vedic. *Srinwantu vishve amritasya putrah*—are children of immortality—said the Vedic Rishis. Gurudev addresses all his correspondents as "Immortal Self" and concludes with "Thy Immortal Self." In his eyes, there is no difference between Guru and Sishya, between high and low. As an Advaita-Vadin, he finds Govinda, Rama, and Sakti in all. To him, every student is a

*Sarvam Sivamayam jagat
Sarvam Vishnumayam jagat
Sarvam Krishnamayam jagat
Sarvam Saktimayam jagat
Sarvam Ramamayam jagat
Sarvam Khalvidam Brahma.*

He feels the immanence of the Supreme

all shapes and forms. He is a Hegelian as well. Hegel explained all objects by contrarities, good—evil, light—darkness, day—night, life—death, virtue—vice. They are the obverse and the reverse of the same coin. He is a pantheist like Wordsworth, and to him there is no light which does not sparkle with a divine glow and incandescence.

GREAT AWAKENER

To the depressed, withered, frustrated human soul, which has reduced its original, immaculate stature to the level of the worm in dust and mire, Gurudev extends his saving hands; he raises such a person from the rut of despondence, and asks him to cry aloud: "*Soham! Chidamandarupa Soham! Nityasuddha-mukta-buddho*ham!" With these electrifying words he dispels man's base conception of his degeneracy, and makes him aware of the divinity of his gleaming soul which is a spark struck out of the anvil of the universal soul. Man himself tramples upon his own divine nature by dirty living and mean ideas. Gurudev's magic touch transfigures the down-trodden soul, and charges it with tremendous spiritual energy. Then vanish all gloom and torpor, all moods of pessimism and frustration, and the so-called puny creature raises himself to the height of spiritual realization. By shaking off all impurities, and converting his body into a temple for God to dwell in, the little man attains his truly divine stature and cries: "*Soham! Soham! Soham!*" He sings:

*Nirgunoham, Nishkaloham,
Nirmamoham, Nischaloham,
Nitya-suddha, Nitya-buddha,
Nirvikara, Nishkriyoham,
Nirmaloham, Kevaloham,
Ekameva Advitiyoham,
Bhasuroham, Bhashkaroham,
Nitya-tripta, Chinmayoham,
Purnakama, Purnarupa,
Purnakala, Purnadik,
Adi-madhya-anta-heenoham,
Janama-marana Varjitoham.*

This Nirguna Song instils hope, courage and self-confidence into us. There is a magical melo-

dy in this song. In his conception of man as "of heaven heavenly" and not of the earth earthy, Gurudev takes his firm stand on the solid bed-rock of the Vedas:

*Purnamadah Purnamidam
Purnat Purnamudachyate
Purnasya Purnamadaaya
Purnameva Avashishyate*

"If you take the whole out of the whole, the whole remains." Our life is all-full and not a bundle of vanity; it is a complete, substantial figure, reaching unto infinity, not a cypher. When minus is added to minus it becomes plus. By taking us to the Vedic fountain-head, Gurudev has added a cubit to the stature of man.

SELF-CULTURE

One word of caution is necessary for the student community. No student should think of raising his head into Vedantic heights, unless he possesses a humble attitude towards God and man. One should humble oneself to the dust before one's Maker and fellowmen. All conceit, pride and selfishness should be sacrificed. The personal pronoun "I" should be deleted from the dictionary of life. As long as a student remains a swell-headed prig and does not humble himself before God and fellowmen, his head will sink into mire. Egotism and aggressive, compartmental individualism he will have to slay, before he hopes to take a single step in the path of divine life.

"The boast of heraldry, the pomp of power, all that beauty and all that wealth ever gave," and all the *vanitas vanitatum* of human life, a student must eschew and discard. The finest fruit of education is Vinaya. *Vidya dadati vinayam*—education confers humility. If a student cultivates Christlike humility, then, instinctively, by reflex-action, his soul rises to a lofty height.

For the student-world, there is no better source than Gurudev's writings that are meant for students and seekers. He stresses upon the curbing of the six passions which are the chief enemies of man. There are six rat-holes, says Gurudev, and these are to be blocked, so that man may sublimate all base urges. These six are: Kama, Kro-

dha, Lobha, Moha, Mada, Matsarya (passion, anger, greed, infatuation, pride and jealousy). Really speaking, no one has any external enemy to fight with. We are our own enemies, deep within our vicious nature. These six evils are constantly and insistently surging up within us, and dragging us down to degeneracy. The student who conquers the flesh becomes a real hero, a victor and true conqueror. We are not to sacrifice goats (as per the Sakti custom) before the Divine Mother. We are to kill our evil desires by resisting temptation. The demons, Chanda, Munda, Shumbha, Nishumbha and Mahishasura, whom Goddess Kali killed with her sword, are symbols of wickedness imbedded in our nature. Our antagonist is no external factor. Samyama or self-control alone can lead us to sovereign power, said Tennyson. This is the secret of success in student life.

MESSAGE TO STUDENTS

Gurudev has probed into and divined the tremendous potentialities lying latent in ourselves, and simplified religion for the modern man, to whom he is indeed a spiritual preceptor *par excellence*. He is never out of touch with the twentieth-century conditions of life. Like Goethe, he is a true 'physician' of this 'iron age,' with a remedy, ready at hand, for every modern malady.

Gurudev does not ask his devotee to go to the cave or forest for contemplation. He asks his disciple to go to the 'inner cave' of his own mind. In this he is at-one with Poet Tagore who said that the modern youth has banished all music from his heart to the cinema and concert halls. Dr. Radhakrishnan has pointedly drawn our attention to this diagnosis by Tagore in his great book, *Philosophy of Tagore*. Gurudev's diagnosis and remedy are the same. Let the inner music play in the hearts of our youth. Then all harmony will evolve out of chaos. If our hearts are full of discord, then we throw life and society into a state of anarchy. The inner music of Om-Om-Om is always ringing within us. Let us live in harmony, being aware of that Pranaya song. Then nothing can go wrong with individual or social life.

After having prepared themselves by conquering the six passions, our youth should turn their minds to God, in addition, of course, to their duties. Carlyle's "Work is Worship" is now the motto of the UNESCO and of the Indian National Congress as well as of the Divine Life Society. It is the Bhagavat-bhava that a student should enter the Temple of Learning. Concentration on the acquisition of knowledge should be in the spirit of worship of God, over and above all material considerations of gain and physical enjoyment. The study of the great books should be undertaken in the spirit of real worship and with devoted fervour.

ANCHOR OF FAITH AND LOVE

Simultaneously, the student should cultivate an intense, burning, personal love of God, like the love of Radha for Krishna, and this love must be coupled with implicit, pure, unswerving faith in the Divine. Unselfish love and faith are the basis on which a good career can be built. If a student loses the moorings of love and faith, he will surely drift aimlessly and become a frustrated atom in society. Like Ulysses, he should seal his ears with wax against the siren-song of sensual objects. His eyes should also be shaded against the superficial glitters of vanity-ridden society which offers Circe's deadly potion to our youth. He should also put on the defensive breastplate of discrimination to guard against the onslaught made to his faith by atheism, Godless materialism, Bohemianism and scepticism. Loss of surety made Matthew Arnold a melancholiac throughout his life. The puritanic Milton, with his firm and unshakable faith in the Christ, was seldom unhappy despite all the reverses of his fortune.

INDISPENSABILITY OF RELIGION

I shall conclude with a defence of religion. Is religion a proper theme? I take my stand on the following verse, the translation of which is as follows: "For the acquisition of learning and riches, one should consider oneself not subject to old age and death. But religion should be practised with a feeling that the god of death

ready caught us by the hair and we may die any moment."

Youth is the time for sowing the seeds of religious thought. It is on the fertile soil of the youthful heart that religion takes deep roots and grows exuberantly. Unless the soul is ploughed in the youth, it will not bear any fruit in old age, when the heart becomes dead, unfeeling and cold. Hence it is the foremost duty of every student to water the garden of his heart where God dwells, so that he may reap a rich harvest as he declines into the vale of old age. The seeds of religion were already there in Gurudev's heart, when he was a boy, and they germinated when he reached maturity. Mahatma Gandhi's greatest teaching to his generation is not political but religious, and his sublimest sentiment is contained in the two verses which will ever ring from the end to end of the country:

*Raghupati Raghava Raja Ram
Patita Pavana Sitaram
Ishwara Allah Tere Nam
Sabako Sammati de Bhagawan*

Vivekachudamani

(Sri Swami Narayananda)

प्रारब्धं बलवत्तरं खलु विदां भोगेन तस्य क्षयः ।
सम्यग्ज्ञानहुताशनेन विलयः प्राक्संचितागामिनाम्
ब्रह्मात्मैक्यमवेक्ष्य तन्मयतया ये सर्वदा संस्थिता-
स्तेषां तत्त्वितं न हि ब्रुवन्ति ब्रह्मैव ते निर्गुणम् ॥४५३॥

453. Prarabdha Karma is, indeed, too strong, and is destroyed only by enjoyment thereof. By the fire of well-grounded knowledge, both the Sanchita (stored up Karma) and the Agami Karma (yet to be performed) are destroyed. For those who have realized the oneness of the Brahman and the (individual) Atman and who ever rest in the Supreme, there is none of the three Karmas. They have realized the formless Brahman by transcendental knowledge.

Commentary: The knower of Brahman transcends all sorts of Karmas. How it is done has already been explained in the commentary on

Our students are caught in the tentacles of politics today. But the background of religion has been created by the father of the nation, who prayed in the above verses to God, who is known by different names, to lift the fallen and grace all with an unperturbed mind. Let our students recite the above hymns of praise and thanksgiving in honour of God and build their career on that solid rock.

Mahatma Gandhi was a seer. By asking the students to put on the talisman of Ram-Nam, (God's name), he wanted to save them from the piercing blandishments of the materialistic world. It is written in our scriptures that, in this age, by taking recourse to God's name alone, i.e., by constant remembrance of Him, one can cross this ocean of earthly life. Let our students catch up with this spirit of the scriptures, and through self-culture, contemplation and meditation on the Divine, through fellowship, pure love, and selfless service of the suffering, through right aspiration, right thought, right speech, right knowledge and right action, tread the path of divine life.

verse 452. (Please see the previous issue)

The Jnani, who has attained the knowledge of the Self, is not concerned with anything other than the Supreme. Karma has no binding on him. If the Prarabdha Karma he has to bear out, he does so without being affected by it in the least.

उपाधितादात्म्यविहीनैरेवलब्रह्मात्मनैवात्मनि तिष्ठतो मुनेः ।

प्रारब्धसद्भावकया न युक्ता स्वप्नार्थसंबन्धकयेव जाग्रतः ४५४

454. The question of the existence of the Prarabdha Karma is not relevant in the case of the sage who is devoid of limiting adjuncts, who is independent, who ever dwells in his own Atman, even as the talk of dream cannot affect one who is wide awake.

Commentary: The connection with the limit-

ing adjuncts, *etc.*, are denied in the case of a Jnani. Further actions, or rather actions with selfish motive or attachment and expectation thereof are not possible for one who is devoid of limiting adjuncts.

Tadatmya sambandha pertains to the appearance of the quality of one thing in another, *e.g.*, fire in iron, when it is red-hot. The quality of red-heat is not in the iron as such. Even so the sentiency, *etc.*, which are supposed to be in the intellect, are not there in fact, but are in the Atman. Therefore, the metaphysical property of 'existence' is only in the Atman and not in insentient things like the body, *etc.*

न हि प्रबुद्धः प्रतिभासदेहे देहोपयोगिन्यपि च प्रपञ्चे ।
करोत्यहन्तां ममताभिदन्तां किन्तु स्वयं तिष्ठति जागरेण ॥४५५॥

455. He who has awakened from sleep does not have egoistic notions as 'I' and 'mine' as in the world of dream and of the objects used by him in the dream-state, but lives by himself as himself on waking.

Commentary: A sleeping man dreams. He experiences various objects in dream and enjoys them in that state. He is then endowed with what is called *Pratibhasadeha* or dream body. During the dream state he identifies himself with that state and the objects he sees then. But on waking, he has no identification with either the dream-body or the dream-objects. Even so, an awakened Brahma Jnani does not identify himself with the state of ignorance or the imperfections thereof with which he was associated prior to his realization.

न तस्य मिथ्यार्थसमर्थनेच्छा न संग्रहस्तज्जगतोऽपि दृष्टः ।
तत्रानुवृत्तिर्यदि चेन्मृषार्थे न निद्रया मुक्त इतीष्यते ध्रुवम् ॥४५६॥

456. He does not desire to justify his false possessions as in the dream, nor does he desire to maintain them on waking. If he has attached to these objects, then he is not yet awake from the dream he had been experiencing.

Commentary: A man who has got up from sleep does not identify himself with the dream objects. If he maintains such an attitude, he should be known to be still asleep. Even so, the awakened sage has no identification with his past sessions or relationship of his former state of ignorance. If he is still affected by the past relationship he should not be considered a realized soul.

तद्वत्परे ब्रह्मणि वर्तमानः सदात्मना तिष्ठति नान्यदीक्ष्यते ।
स्मृत्यर्थं स्वप्नविलोकितार्थं तथा विदः प्राशनमचनदौ ॥४५७॥

457. So also the sage, who ever dwells in the supreme Brahman, by his own strength, sees nothing else. As one has memory of objects seen in a dream, so also the knower has memory of his daily activities such as eating, answering calls, *etc.*

Commentary: The knower of Brahman lives in the awareness of God always. His strength is the strength of God. He has no individuality of existence. He sees God in all. Bodily functions such as eating, drinking, sleeping, *etc.*, are done by him no doubt. But he does them like an automaton, without being attached, impelled by the old memory of the functions that are required to keep the body alive until it has lived out its allotted span.

SIVANANDA YOGA-VEDANTA CENTRE IN NEW YORK

Sri Swami Vishnudevananda, formerly senior professor of Hatha Yoga at the Yoga-Vedanta Forest Academy, Sivanandanagar, who has been touring in the USA and Canada since December 1957, and disseminating the knowledge of Yoga and Vedanta through public lectures, demonstration of Yogic exercises and holding special classes at a number of towns and cities throughout America, has now established a Sivananda Yoga-Vedanta Centre at Cornish Arms Hotel, 311 W. 23rd Street, New York, N.Y.

Spiritualize Your Activities

(A Message by Sri Swami Sivananda)

I salute and greet and welcome Major Soebinto, and through him all the members of the Police Force of Indonesia and the people at large.

No other police force in the world enjoys the supreme blessing that you have. Your Chief, General Soekanto, is a saint and Yogi. Through his selfless and dynamic service you have a unique spiritual leadership. Silently, but most effectively, he has brought about a wonderful transformation in the lives of many officers [and men]. What a great boon this is to the men of the police force and the people of Indonesia it is difficult to see, except by those who are endowed with a subtle, spiritual insight.

The message of Divine Life is needed more by you [members of the police force] than the man in the street. The conflicts of moral values that may arise in the life of a warrior, a policeman, or one who is actively engaged in dynamic service [of the people] may not arise in the life

of [others]. Hence it is that the *Bhagavad Gita* was taught on the field of a battle, to a warrior.

More than anyone else in the world, you must know how to spiritualize all your works. When you are at the crossroads of [conflicting values], you must be able to choose the right path. This is possible only if prayer [to God] becomes habitual. Let not a day pass without prayer. Miss not a day's meditation. Constantly generate the feeling within: "I am not the doer; I am not the enjoyer. I am a humble instrument in the hands of the Lord." Constantly feel: "The whole universe is pervaded by the Lord. His grace manifests as the universe; His will guides the path of mankind. The play is His; people are [His children]." See God in all. Serve Him in all, for His sake. Thus would you spiritualize all your activities. He will illumine your intellect and enable you to see your path clearly. May God bless you all!

Dr. C.P. Ramaswami Aiyar

A GREAT SON OF INDIA

(A message sent by Sri Swami Sivananda on the occasion of Dr. CP's 81st birthday, celebrated on the 15th of the last month)

Dr. C.P. Ramaswami Aiyar and I are descendants of the great saint and savant, Sri Appayya Dikshitar who was born with a special mission: and that was to demonstrate that self-realization was possible in and through the life of a householder. Dr. C.P. also has made that mission his own. The more I contemplate on the lives of Sri Appayya Dikshitar and Dr. C.P., the greater is the similarity that I see between them—the learning, the piety, the dynamism, the saintliness and the magnetic personality that would command the respect and admiration of [others].

nagar, Rishikesh, in 1953. His inspiring inaugural address kept the learned audience spell-bound. On this and on other occasions, it was a joy to hear him reiterate his significant ancestry.

India has produced many men of eminence. Each excelled in his own way of life. But there [have been only a few who have excelled in so many] walks of life: a person who could with ease apply his attention to any aspect of man's life and distinguish himself as an unrivalled genius. There can only be one C.P. Ramaswami Aiyar.

Dr. C.P. Ramaswami Aiyar inaugurated the World Parliament of Religions, held at Sivananda-

Dr. C.P. has intuitive insight. His is a master-mind which sees far into the future. His is a

versatile mind which dives deep into the ocean of history, modern trends in life, philosophy, politics and art, and brings out pearls of truth and wisdom. He is ever decades ahead of his time.

This 'light' of the East has illumined the path of many American seekers after truth, when Dr. C.P. lectured on Indian philosophy at the American Institute of Asiatic Studies at Stanford, Calif., and other centres in the USA. Thus, he has proved to be a bridge between the East and the West. He is a world citizen, a world asset, a born leader, and the pride of modern India. We pay our homage to him on his birthday, and pray to the Almighty to grant him many, many more years of the highest service to humanity, viz., that of bringing about a spiritual awakening.. May God bless

Dr. C.P. with health, long life, peace, prosperity and Kaivalya !

A TELEGRAPHIC MESSAGE

Dr. Ramaswami Aiyar shines as a forenoon son of India today. His colourful and eventful life is dotted with many unique attainments and achievements. [Few have] touched life at so many points and excelled in [so many] fields of activity. A versatile genius, he is a man of insight and foresight, whose word men of wisdom ought to listen to. [Few have] combined in himself patriot, statesman, administrator, social reformer and scholar as Dr. Ramaswami Aiyar has done. I join [others] in prayer for his radiant health, long life, peace, prosperity and eternal bliss.

Essence of 'Brahma Sutras'

(Sri K.S. Ramaswami Sastri)

[Continued from the previous issue]

The second Adhikarana (section), in the second Pada (quarter) of the third Adhyaya (chapter) of the 'Brahma Sutras,' *Tadabhavadhikaranam*, consists of Sutras (aphorisms) seven and eight, and shows that the state of deep sleep is in the Nadis (nerves) and the soul combined, and that we emerge from the state of deep sleep into the waking state. Every day we have these three states of waking (Jagrat), dreaming (Swapna) and deep sleep (Sushupti). We enjoy this daily wonder and miracle without a clear knowledge of it.

The third Adhikarana, *Karmanusmritishabdavidhyadhikaranam*, consists of Sutra nine, and shows that the soul, which wakes from deep sleep, is the same soul, as it has self-awareness and as the scriptural command to it to continue its Karmas and Upasanas indicates.

The fourth Adhikarana, *Mugdherdhasampatyadhikaranam*, consists of Sutra 10, and shows that the state of swoon is half of sleep and is like sleep but not the same as deep sleep. In sleep a man is happy but not in swoon. It is the door to death. If there is a remnant of Karma, the

person returns into normal consciousness. Else the person dies.

The fifth Adhikarana, *Ubhayalingadhikaranam* consists of Sutras 11 to 21. Sankara and Ramanuja differ basically in their interpretation of these Sutras. Sankara says that Brahman has no form or name or qualities, and is pure Consciousness (tanya (consciousness)). Ramanuja says that God is like a being who is formless (*Arupavat*, i.e., *Aprahititulyam*), and yet is in all forms, is infinite and pure, truth and consciousness (*Satyamjnana anantam Brahma*), who is also the abode of auspicious qualities, and has lotus eyes and flashing splendour of form, etc. Sankara takes the simile of the sun and its reflection in water (as stated in Sutra 18) to indicate that the reflections are unreal, while Ramanuja says that the simile means that the purity and the glory of the sun are unaffected by the reflecting media.

The sixth Adhikarana, *Prakritaitavattwadikaranam*, consists of Sutras 22 to 30. Here again Sankara and Ramanuja differ. Sankara takes the set of verses as relating to Nirvishesha Brahman who has no name or form or qualities. Brahman

is described by the words: *neti, neti* (not this, not this). Brahman is beyond the senses but can be beheld in and experienced by purified minds. Brahman has diverse forms in our diverse meditations. The Nirguna and Saguna Brahman are like a serpent in its coiled state and its moving state, or like a luminous orb and its radiance. Ramanuja takes *neti, neti*, to mean only that there is no equal or superior to God. The Jiva in each body is ensouled by Brahman. Brahman has become the *all*, is immanent in everything, and transcends everything.

The seventh Adhikarana, *Paradhikaranam*, consists of Sutras 31 to 37, and shows that Brahman is called the bridge (*Abhaya atma saseturvidhritih*). Sankara says that such a limited description of the nameless, formless, attributeless Brahman is for the purpose of meditation. Ramanuja says that the infinite Brahman can be meditated upon as a limited entity, just as the infinite ether can be seen as limited by a window or a pot (*Prakashakashadervitatasya vatayanaghatadisthanabhedaih parichchhidyamusandhanasambhava tityarthah*).

The eighth Adhikarana, *Phaladhikaranam*, consists of Sutras 38 to 41, and shows that the fruits of Karmas are dispensed by Iswara (God).

PADA THREE

The Sutrakara (aphorist) now proceeds to discuss if the various Upasanas (acts of worship and meditation) are separate and divergent, or could and should be combined. Sankara says that the Upasanas lead to Kramamukti (gradual liberation after death and in paradise), whereas Jnana leads to liberation here and now (Sadyomukti and Jivanmukti). Ramanuja does not accept the latter doctrine.

The first Adhikarana of the third Pada, *Sarvavedantapratyayadhikaranam*, consists of Sutras four to six, and says that in the Prana Vidya (science of the vital force) the divergent details in the various Srutis (scriptures) should be harmonized and combined.

The second Adhikarana, *Upasamharadhikara-*

nam, consists of Sutra five, and says that if an Upasana and its fruit are stated in different Srutis in identical terms, any special differentia stated in particular Srutis should be added and combined.

The third Adhikarana, *Anyathatwadhikaranam*, consists of Sutras six to eight, and points out that despite the tenability of the above view as a general rule, the Udgeetha Vidya (science of the mystic Om) in the *Brihadaranyaka Upanishad* and the same in the *Chhandogya Upanishad* are not identical Vidyas but are diverse and different and distinct and disparate Vidyas.

The fourth Adhikarana, *Vyaptiyadhikaranam*, consists of Sutras nine, and shows that Udgeetha is the Viseshana (attribute) of Omkara (Pranava).

The fifth Adhikarana, *Sarvabhedadhikaranam*, consists of Sutra 10, and says that in the Prana Vidya we can combine the details in the *Chhandogya* and the *Brihadaranyaka Upanishads* with those in the *Kaushtiki Upanishad*.

The sixth Adhikarana, *Anandadyadhikaranam*, consists of Sutras 11 to 13, and says that we must combine all the descriptions of Brahman such as Ananda (bliss), etc.

The seventh Adhikarana, *Adhyanaadhikaranam*, consists of Sutras 14 and 15. Sankara says that in the *Katha Upanishad* passage, given below, the Purusha is declared as the highest, since such knowledge alone leads to Moksha.

"Beyond the senses are the rudiments of objects; beyond these rudiments is the mind; beyond the mind is the intellect (Mahat); beyond the intellect is the great Self.

"Beyond the great (Mahat or intellect) is the unmanifested (Avyaktam); beyond the Avyaktam is the Purusha; beyond the Purusha there is nothing; that is the end; that is the highest goal." (III, 10-11)

Ramanuja resorts to the *Taittiriya Sruti: Brahmaidapnoti param, tasyedamevashirah*. Thus we see that there must have been diverse and divergent traditions about both the Vishaya

Vakya (Sruti) and the teachings of the Sutras.

The eighth Adhikarana, *Atmagrihityadadhikaranam*, consists of Sutras 16 and 17, and says that the reference is to Paramatma (Supreme Soul). But Sankara cites the Sruti saying: *Atmava idameka evagra asit*, while Ramanuja cites the Sruti saying: *Tasmadwa etasmadatmana akashah sambhuta*.

The ninth Adhikarana, *Karyakhyanaadhikara-*

nam, consists of Sutra 18, and shows that what is advanced in Prana Vidya is meditation on water as pervading food (*Adbhik paridadhati*).

The tenth Adhikarana, *Samanaadhikaranam* consists of Sutras 19, and shows the unity of the Sandilya Vidya (*Sa atmanamupasita manomayan pranashariram bharupam*) in the Agni Rahasya Brahmana and in the Brihadaranyaka Upanishad.

(To be continued)

Fajji Sahib: 7

Glory of God—III

(Translated by Sri Jitendranath Khullar, M.A., B.T.)

[Continued from the previous issue]

God's throne is all the worlds, and His storehouse is [full through all the ages]. He created everything, all at a time. The Creator creates and watches (over His creation). O Nanak, true is the creation of the True Master. Prostrations unto Him, who is the Pure One, who is without any beginning or end, and who has the same form in all ages. [31]

If one tongue turns into a hundred thousand tongues, and these into two million, I would chant the name of the Lord of this world, hundreds of thousands of time, through these tongues. Thus will I climb the stairs and have communion with God. Hearing the 'talks of the sky,' even the ants have an urge to copy [the ways of seekers], but, O Nanak, these are claims of boastful liars. The Lord is reached only through His grace. [32]

No one can exert any power on Him by speaking or by observing silence. No power is exerted either through begging or giving. One has no power over life or death [no one can exercise any power on God either by living longer or by sacrificing oneself]. Even a kingdom or wealth that thrills the heart so much is useless. Intelligence and knowledge and meditation also exert no power over God. One cannot attain emancipation through [one's] power. Let the man, who thinks that he possesses any power, try his might and see. O Nanak, no one is high or low [in

trying one's power]. [33]

(Note: In the above 'step,' 'power' is indicative of 'pride of power'.)

God made nights and seasons and days, win and water and fire and the netherworld. Amidst all these, He created this earth, to serve as a 'inn.' On this earth are created creatures of numerous forms, colours and names. Everyone shall be treated here according to one's action. God is just, and true is His Court. Only the selected ones are honoured there. Those, on whom His grace is bestowed, win the mark of favour. There the perfect ones are distinguished from the imperfect. O Nanak, when one reaches there one is known [in one's true colour]. [34]

This is the [nature of things] as described in the 'world of duty.' Now let us talk of the 'world of knowledge.' How many winds and waters and fires, how many Krishnas and Sivas, how many Brahmas who create and shape so many forms of so many colours, how many fields of action, how many summits [of meditation] and how many teachings of Dhruva, how many Indras and moons and suns, how many other worlds, how many Siddhas and Buddhas and Nathas, and how many forms of the Goddess, how many gods and demons and saints, how many 'oceans' of gems, and how many mines, how many languages, how many kings and emperors, and how many servants

od! O Nanak, there is no end to these. [35]

In the 'world of knowledge,' wisdom is supreme. In that world, there are countless joys and music and sceneries. But beauty is the world of labour. Whatever is [created] here, that is of the most exquisite nature. The fruits of this world cannot be described. If one tries to do so, one could repent in the end [for the inability to do so]. Consciousness, wisdom, [pure] mind and discrimination are [acquired] here. The consciousness of gods and adepts is also formed here. [36]

Power is the secret of the 'world of action.' There is no other thing here. There are brave and mighty warriors who wield the power [as equalled by] Rama. There are many women who adorn the glory of Sita, and whose beauty is beyond description. Those in whose heart dwells God can neither die, nor be deceived [by Maya]. Many devotees dwell in this world [of action]. The True One is in their hearts. So they [enjoy] perfect bliss. [37: 1-10]

The seat of the Formless One is in the 'world of reality.' God creates and watches with graceful looks [over his creation or what is called Maya]. There are many worlds and planes and universes within this one 'world of reality,' and there can be no end to the description of these. There are worlds upon worlds, with so many

forms, but everything functions according to God's command. The person who meditates [upon these] beholds them [those that are unseen], and enjoys their bliss. But, O Nanak, it is hard to describe such things. [37: 11-18]

Make self-control the smithy, and patience the goldsmith. Make wisdom the anvil, and knowledge the tools. Let fear of God be your bellows, and [now] make the fire of penance. Let devotion be the crucible, and therein melt the 'nectar' [of God's name]. In this Divine Mint, prepare the [coin of the] True Word. This can be achieved only by those on whom God bestows His grace. O Nanak, those who are thus graced, dwell in bliss. [38]

Prana is the Guru, water is the Father, and earth is the great Mother. Day and night are the male and the female nurses [in whose laps] plays the whole world. The Lord of Justice reads out the virtues and sins [committed by us] in His Court. Everybody is rewarded according to his actions. Some [are graced to be] near Him and others are away from Him. Those who contemplate on His Name, win [His grace] through their efforts. O Nanak, their faces glow [with the light divine], and even many [others] attain emancipation along with them.

(Concluded)

SIVANANDA LEPER REHABILITATION HOME

The first anniversary of the Sivananda Leper Rehabilitation Home, at Kukkatpally, Hyderabad, was held on October 23, under the presidency of the Chief Minister of Andhra Pradesh, Sri Sanjiva Reddy, who is also the president of the managing committee of the Leper Home. The institution was established at the initiative and through the efforts of Rani Kumudini Devi, a noble devotee of Sri Swami Sivanandaji Maharaj and a prominent local social worker, who is the working president of the Home. At present there are 64 inmates, the able-bodied of whom engage themselves in spinning, weaving, gardening, kitchen work, and so on. They are provided with clothing and other necessities, as well as books. The healthy children of the patients are separated and sent to orphanages.

Speaking on the occasion, Sri D.P. Karmarkar, Union Minister for Health, congratulated the institution for its achievements within the short span of one year, and expressed his high appreciation of the selfless work of Rani Kumudini Devi. The annual report of the Home noted with thanks the services of Dr. and Mrs. Christian, Dr. Sham Rao, and Mr. Albert of Holland. The function came to a close with a vote of thanks by Nawab Mehdi Nawaz Jung, Minister for Co-operation in the Andhra Pradesh Government.

Ashram News and Notes

The subjects that are now being taught at the Yoga-Vedanta Forest Academy, in addition to the Yogasan class in the early morning, conducted by Yogi Anand (Irvin Troja), are the *Bhagavadgita* (Swami Jyotirmayananda) in the morning, and the *Narada Bhakti Sutras* (Swami Venkatesananda) and concentration and meditation (Swami Jyotirmayananda), based on Sri Swami Sivanandaji's work bearing the same title, both in the afternoon. Besides Sankirtan and Bhajan, the night Satsanga includes discourses, from time to time, on the *Panchadashi* (Brahmachari Nilakantha) and *Vivekachudamani* (Sri Atmaram), as also *Ramayana Path* by Swami Govindananda.

Sri Swami Omkarji, founder of the Shanti Ashram and the Mission of Peace, Waltair, visited Sivanandanagar in the third week of November, with a party of his devotees. On 16th and 18th, the Swami gave discourses on "Feeling the omnipresence of God."

Earlier, on the 11th, Swami Bhagavatandaji, a distinguished exponent of the *Bhagavata*, and a venerable disciple of Sri Swami Sivanandaji Maharaj, gave a lecture on the "Glory of the Divine Name," as explained in that scripture.

CELEBRATIONS

The Ashram celebrated the Skanda Shashti from 1st to 6th November. Sri Skanda or Kartikeya or Shanmukha occupies a prominent position in the Hindu pantheon, and his exploits in leading the Devas to victory after subduing the tyranny of the Asuras and vanquishing them in battle, as described in the *Puranas*, are also symbolically interpreted as victory of truth over untruth, of the higher nature over the lower nature in man, which is the goal of all spiritual aspirants. The celebration consisted of special worship on all the six days, including Abhisheka, Archana, recitations from appropriate scriptures, and reading of Sri Swami Sivanandaji's *Lord Shanmukha and His Worship*.

The anniversaries of Sage Yajnavalkya, a

contemporary of King Janaka, and renowned for his contributions to the *Upanishads*, as also of Guru Nanak, founder of Sikh religion, were celebrated at the Ashram, on 12th and 15th November, respectively.

SRI VASWANIJJI'S BIRTHDAY

The 80th birthday of Sri T.L. Vaswani was celebrated at the Ashram on 25th November. Sri Vaswaniji is a well-known spiritual leader, and, as a great humanitarian, has endeared himself to thousands of people in India and abroad. He is a great Bhakta, and his devotion to God reaches over to all saints born to different religious traditions. Appropriately enough, Saint Mira is the patron-saint of the institutions of public service he has established. Sri Vaswaniji is revered as a saint by thousands of devotees. His humility, love towards all creatures and spirit of dynamic service are remarkable. He is a great educationist, too, and his Mira School movement is a step in the right direction towards educational reform. The youth of the world are dear to his heart, and his God-intoxicated life is an inspiration to all.

At the afternoon class of the Yoga-Vedanta Forest Academy, on 25th November, Sri Atmaram Makhijani gave an account of the saint's glorious life of devotion and dedication, and led a prayer for his health and long life. Sri Swami Sivanandaji Maharaj had earlier sent the following telegram, on the eve of Sri Vaswaniji's birthday:

"On the holy occasion of your Holiness' birthday, I join [the devotees] all over the world in praying to God for your health and long life, for spiritual awakening and service of mankind [through you]. You [shine] as a beacon-light to humanity in [diverse] fields of activity. The Mira School is an ideal example in real education and culture. The Mira movement leads the human soul to God. The *East and West Series* (one of the monthly periodicals of Sri Vaswaniji) links the whole world in the bond of cosmic love. The

Mira is a magazine of spiritual power, light and wisdom. The whole world looks to Dadaji (as Sadhu Vaswani is known among his devotees) today for spiritual guidance and enlightenment. Long live Dadaji!"

SANNYASA INITIATION

On 5th and 8th November, Sri Swami Sivanandaji Maharaj initiated into the order of Sannyasa Sri Latimar, of Australia, and Sri R.N. Naidoo, of Durban, South Africa, who are now known as Swamis Karunananda and Sankarananda, respectively. Sri Swami Maharaj also formally solemnized the Sannyasa Diksha of Swami Nityananda, of Madras, on 8th November.

VISITORS

A number of batches of students and teachers visited the Ashram (most of whom had Darshan of Sri Swami Sivanandaji during the period under review. They were as follows:

October 27 : 19 students and two teachers of H.V. Shroff Memorial High School, Baroda.

Oct. 30 : 18 students of Roorkee Engineering University.

November 8 : 80 students and teachers of the South Indian Welfare Society High School, Matunga, Bombay.

Nov. 8 : 15 students of Vapi High School, Vapi, Gujarat.

Nov. 11 : 67 students and four teachers of G.T. School, Bombay.

Nov. 19 : 79 students and eight teachers of

Scindia School, Gwalior.

Nov. 20 : 42 students and five teachers of Manav Bharat School, Mussourie.

Nov. 24 : Six students of Sohanlal Teachers' Training College, Ambala City, led by Lt.-Col. Bhola Nath (retd.).

Sri Swami Sivanandaji received a party of 450 farmers from Mysore, on 10th November.

Sri Arnaud Guerin-Desjardins, a director of Television Francaise, Paris, visited the Ashram in the first week of November, to film some of the activities of the institution, besides other features.

The following were among those who also visited the Ashram during the month of November: Dr. Padma Mudholkar, Bombay; Sri Annangaracharya, Conjeevaram; Sri G.V. Naidoo and party, Durban; Sri Dilip Kumar Roy, a distinguished disciple of Sri Aurobindo, who gave a few recitals of Hindustani ragas; Major Soebijanto, of the Indonesian Police Service; Sri B.B. Desai, Bahrain, Persian Gulf; Lt.-Col. K.B. Menon, New Delhi, Srimati Rukmani Menon, Deputy Secretary in the Ministry of External Affairs; Sri Chaturbhujbhai Chimanlal, Ahmedabad; Sri H.S. Melwaney, Hong Kong; and Sq.-Ldr. V.S.N. Murty, IAF.

Sri R. Sewpal, Sri K. Soobramoney and Sri R.V. Naidoo (now known as Swami Sankarananda), of Durban, were among the visiting Sadhaks who stayed at the Ashram in the last month (November).

SWAMI CHIDANANDA IN AMERICA

Swami Chidananda, a senior disciple of Sri Swami Sivanandaji Maharaj, who has served the Divine Life Society as General Secretary for over ten years and who was also the Principal of the Yoga-Vedanta Forest Academy for a corresponding period, left Delhi by air for America on 2nd November (please see the previous issue). He was received at Cairo by Mohamud Abd Allah el Mehdí, of the local Branch of the Divine Life Society, and at Istanbul by Ali Riza Akisan, a publisher and journalist. Most of the newspapers at Istanbul gave wide publicity to Swami Chida-

nanda's visit. He gave interviews to the press and also to the ADC, the premier news-reel organization in Turkey. He also gave a demonstration of Yogic exercises and delivered his first public lecture of the tour at the Istanbul High School.

En route to New York, Swami Chidananda halted at Rome, Dusseldorf, and London. In New York, he was received by Swami Vishnu-devananda, and gave lectures on 18th, 20th and 21st November at the Sivananda Yoga-Vedanta Centre, Cornish Arms Hotel (please see page 434),

on the subjects of Raja Yoga, the concept of Illusion in Hindu Philosophy, and Karma and reincarnation. On 26th, he left New York and arrived on the same day by air at Milwaukee, Wis., where he was warmly received by Mr and Mrs Coanda. The same afternoon he gave an interview to the Press, which was publicized through the local newspapers the next day. On 2nd December, he made his first appearance in the USA on a television net-work, and spoke over the radio soon after. His present address in America is care of Mr and Mrs Joseph Coanda, 607 College Avenue, South Milwaukee (Tel. So 2-9836).

Swami Chidananda has been specially deputed by Sri Swami Sivanandaji Maharaj to spread the message of divine life, and Yoga and Vedanta,

in particular, in the New World. The DLS Headquarters request its members and associates there to avail the opportunity of Swami Chidananda's visit in any manner they consider useful and appropriate.

The Headquarters are also particularly thankful to Mrs Victoria Coanda, a noble disciple of Sri Swami Sivanandaji Maharaj, who stayed at the Ashram for about three months with her husband last summer, for her keen interest and most appreciable efforts in arranging for the visit of Swami Chidananda to the USA. It may also be recalled that his visit to Canada was originally mooted by Swami Radhananda, of Sivanandashram, Vancouver, B.C., where Swami Chidananda is expected to subsequently go for a period of stay.

SIVANANDA HOSPITAL AT GONDAL

The opening ceremony of the Sivananda General Diseases' and Eye Hospital at Gondal, Saurashtra, was performed by Dr. Devshibhai Patel, MLA, on October 11. Swami Jyotirmayananda and Swami Bhumananda represented the Headquarters of the Divine Life Society. The Hospital has been opened through the efforts of Dr. Sivananda Adhvaryoo, President of the Brihat Gujarat Divya Jivan Sangh, Virnagar, Dist. Rajkot. Earlier, Swami Bhumananda conducted a Yogasan Training Camp at Vallabh Vidyanagar University (which is an annual feature), where 47 students were trained.

SPECIAL FLIGHT TO INDIA FROM SWITZERLAND

As already announced in the previous issue, a chartered Super-Constellation of the Air India International is scheduled to leave Zurich for India with a party of devotees and tourists on 20th January 1960. The party will reach Delhi on 21st and Sivanandanagar the next day, and stay there for a few days. In order to enable interested persons to have the opportunity of meeting Sri Swami Sivanandaji Maharaj as well as visit some important places of religious and historical interest in India, the European secretariat of the Divine Life Society at Trogen, App., Switzerland, has arranged this trip. The party will fly back to Zurich on 21st February.

OUR LATEST PUBLICATIONS

SIVANANDA, MY DIVINE FATHER: by Dr. Mohamimad Hafiz Syed, M.A., PH.D., D.LITT., is an interesting work on the personality and the message of the Master. The book has been divided into four parts, the first actually being the author's. The second, or the largest part, is by Swami Sivananda himself, entitled "Yoga Teachings." It is a collection of his writings on various spiritual topics. The third part gives the text of some of his letters to aspirants, and the fourth has eight sketches on him by his Muslim disciples and admirers. (Rs. 3, pp. 319 Cr.-8vo)

LUMIERE, PUISSANCE ET SAGESSE is a French translation, by Princess Anne-Louise d'Arenberg, of Swami Sivananda's *Light, Power and Wisdom*, published by the European Divine Life Society, Trogen, App., Switzerland, from where the copies of this publication are available.

SIVANANDA, THE DARLING OF CHILDREN (Second Edition), by Swami Sivananda-Hridayananda, is a pamphlet giving the text of Swami Sivananda's tape-recorded dialogues with some children. (Re. 1)

Please also see the third cover for other works of Swami Sivananda.

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OM TAT SAT

BRAHMAPANAMASTU

OUR THANKS AND GREETINGS

As the current year is drawing to its close, we are happy to avail this opportunity of wishing all our readers, as well as the members, Branches, well-wishers and other associates of the Divine Life Society, and devotees of Sri Swami Sivanandaji Maharaj, a very happy new year of all-round welfare and spiritual enlightenment. May the new year open up to everybody a better career in the path of truth, unselfish love and fellowship, of mutual understanding, helpfulness and progress. May God's grace attend everyone throughout the coming year.

Our contributors, above all, Sri Swami Sivanandaji Maharaj, the staff of the Yoga-Vedanta Forest Academy Press, and of the circulation department of *The Divine Life*, as also those who have enabled us to spread the message of divine life by way of subscribing to the journal, and enrolling themselves as members of the Divine Life Society, as well as helping us in other ways, the Branches of the Headquarters who have participated with us in the dissemination of spiritual knowledge, and other individuals who have been instrumental in the circulation of many of the works of Sri Swamiji Maharaj through meeting their printing charges and promoting their sale,—deserve our grateful thanks for these glorious forms of service. May God bless them all. It is hoped that in the coming year also we will continue to enjoy their kind co-operation in these ways, and have the pleasure of welcoming to the fold of subscribers to *The Divine Life*, and the brotherhood of the members of the Divine Life Society, many more new seekers, in addition to the present group.

The Divine Life Society Headquarters

SELECT WORKS OF SWAMI SIVANANDA

CONCENTRATION AND MEDITATION (revised and enlarged second edition) is one of the foremost works on this fascinating subject. It is available from the Divine Life Society, 44 Queen's Road, Central, Hong Kong, and also (only a limited number of copies) from the Sivananda Publication League, P.O. Sivanandanagar, Rishikesh, U.P. (at Rs. 10 per copy, postage extra). The following works are available from the latter address.

ESSENCE OF YOGA (revised and enlarged fifth edition) presents a synoptic view of all the main branches of Yoga in a lucid, simple and practical manner. It is one of the indispensable introductory works to Yoga and spiritual life in general. (Rs. 3)

DHYANA YOGA is an equally excellent substitute to *Concentration and Meditation*, and constitutes an invaluable, practical guide to spiritual aspirants. (Rs. 3)

SADHANA CHATUSHTHAYA, or the four-fold means to God-realization, could in fact be treated as an important work on the very basis of divine life. Herein are explained the means of Viveka, Vairagya (discrimination and dispassion), Shat-Sampat (or the six-fold virtues of tranquillity, self-restraint, contentment, forbearance, faith and balance of mind), and Mumukshutwa (longing for liberation). (Rs. 3)

REVELATION is a collection of writings on a wide range of spiritual topics, mostly culled from Sri Swamiji's letters to aspirants, providing practical instructions on the different forms of Sadhana and the problems of life in general. (Rs. 4)

WHAT BECOMES OF THE SOUL AFTER DEATH (revised fifth edition) is, as the title suggests, a very intriguing subject, and here is given a fascinating account of the postulations of the Hindu theology pertaining to it. (Rs. 3)

GOAL OF LIFE is the text of some of the dialogues with Sri Swami Sivananda which have been tape-recorded (please see the back cover of the previous issue of *The Divine Life*), and compiled by Dr. Swami Sivananda-Hridayananda. (Re. 1)

SIVANANDA, DAY-TO-DAY (in Tamil), by Swami Amarananda, presents highly interesting conversations of Sri Swami Sivananda, with visitors and disciples, on diverse topics. (Re. 1)

LIGHT, POWER AND WISDOM has now been translated into Gurmukhi by Sri M. Singh Giani, and printed by Sri Panna Lal of Amritsar. (Re. 1)

New subscription rates: Rs. 4 for one year, Rs. 7 for two years, Rs. 10 for three years.

Subscribers may, however, send Rs. 3.75 for one year till the end of this year. Foreign subscription for one year is one US dollar, or eight shillings, which may be sent by International or British Postal Orders.

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BY SRI SWAMI SIVANANDA

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We request the members of the Divine Life Society to renew their membership for the next year at the earliest. The membership fee of Rs. 2.50, or five shillings, or one US dollar per year covers the subscription to *Wisdom-Light*.

Anyone devoted to the ideals of truth, non-violence and purity can become a member of the Divine Life Society, which is a non-sectarian institution, embodying in its perspective all the common, fundamental principles of all the religions of the world, or of spiritual life, in general. The Society accords equal place of honour to all faiths and religious traditions, and its members recognize no distinction or disruptive sentiment on account of each others' traditional background or religious affiliation which the principles or the philosophy and teachings of the Society do not negate. (The admission fee is Rs. 5, or 10 shillings, or 1.50 US dollar.)

We request the Branches of the Divine Life Society to renew their affiliation with the Headquarters for the next year, at the earliest. (The annual affiliation fee of a Branch is Rs. 12, or 20 shillings or 3.50 dollars, which also meets the subscription to *The Divine Life*, *Wisdom-Light* and *Branch Gazette*, ensuring regular information about the activities of the Headquarters and other Centres, and providing the latest writings of Swami Sivananda.)

SECRETARY, DIVINE LIFE SOCIETY,
P.O. SIVANANDANAGAR, RISHIKESH, U.P.